

LIBERTY Vs. BONDAGE.

B. H. FLORA.

Where the spirit of the Lord is there is liberty.
II Cor. 3:17.

May we not add, where the spirit of self is there is bondage. Sometime ago the Editor requested some of the brethren to write on the subject of "The Greatest Hindrance to the Brethren Church." The answers were pertinent and masterly, but it seems to me there is a point that should be emphasized. Is it not a fact that the absence of the spirit of the Lord means oppression?

There are many spirits gone out into the world and the spirit of self is prominent. Go where you may this spirit seems to be predominant. The spirit of self is antagonistic with the spirit of the Lord.

To be a little more practical. Some one will say the church has misused me; another will say that some of the members do not speak to me; the preacher does not do his duty. The other side will say, (for there are two sides and should be two ends to every thing) "The church's decision is not to be broken. I am under no obligation to speak to him." The preacher says by his acts, "I know my business." Some say this is not universal but so far as my knowledge and experience goes, it is. From the individual notion we get the general. So having examined a number of churches in Indiana, I conclude that the churches of Ohio, Pennsylvania, Michigan are the same.

I saw a teacher illustrating this principle with a class of six year olds. They examined the essential attributes of an apple. They found it had a blossom end, a stem, peel, pulp, core, seeds, juice, flavor, etc. Next they examined a pear and found it had the same attributes that was common to the apple, and could find no other. A bright little fellow said, why isn't a pear an apple? The teacher could not answer. Let us particularize for a moment. I will be teacher, the readers may be the class. We will apply the same questions to the same individuals. The offender and the offended.

1. What is the trouble? Conflict- ing answers.

2. What effect on each? Unhapp- y.

3. What effect on each church? General discord.

4. What effect on the spirit? It is grieved.

Why! I can't tell which is the of- fender or the offended. If we had been particularizing on the fruit, I should answer, both are unfruitful. Now this may chance of brother and brother, a church and brother, or pas- tor and brother and church, etc.

This bondage is all brought on by the spirit of self. Gentle reader, let me hint to you; do not wrap yourself in a self-righteous cloak and say that is brother A or B. It is not. It is *you* and *I*. You say what shall I do when I am offended? Go to the of- fender with the spirit of the Lord, not self. If you have not the spirit of the Lord, get it. If you have that spirit your trouble will vanish away as the frost in a balmy air. Go with a mis- sion of love. Do not let your selfish light shine.

If the spirit of the Lord is not with you, prosperity can not come. It is no use to carry a lantern for a blind man. So do not attempt to show an- other his fault until you have confess- ed your own. He may be blind. He can not see your light.

1. Polish the globe of your light with the gospel polisher, *love*.

2. Trim the wick with the gospel scissors, *love*.

3. Increase the flame of gospel of love and affection and the spirit of the Lord will shine forth in all his splen- dor.

The spirit of self will be as the stars when the sun is risen, at least your selfish light will not shine more than the moon. This objection to a church trial: When you begin the spirit of self begins to hum, outshin- ing the sun of righteousness, causing him to drop down behind the cloud.

Akron, Ind.

SOMETHING IN WHICH TO GLORY.

S. KIEHL.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and know- eth me, that I am the Lord which ex- ercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord.—Jer. 9:23, 24.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—John 17:3.

Let no man glory in men. For all things are yours, whether Paul, or

Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.—I Cor. 3:21-23.

It is written, He that glorieth, let him glory in the Lord.—I Cor. 1:31.

As many as are led by the spirit of God, they are the sons of God.—Rom. 8:14.

May we be thus led, then can we participate in the glory.

Dayton, Ohio.

King's Children.

INFLUENCE—WHY TO GET IT, HOW TO GET IT, HOW TO USE IT.

Deuteronomy 20:1-9. Matthew 5:13-16.

Topic for November 7.

DAILY READINGS.

M.	Influence of cowards, Deut. 20:8.
T.	" kindness, Acts 9:39.
W.	" weakness, Gen. 3:6.
T.	" courage, Acts 27:33-36.
F.	" holiness, Ex. 32:25-28.
S.	" after death, Heb. 11:4.

No one who is alive and the world knows it is without some influence. Even the wooden in- dian in front of an evil cigar store is put there on account of his influence. He who has any pur- pose in life at all must seek: First, to have the most influence possible. Second, To use that in- fluence in the way which will best serve his pur- pose. The wider and more lasting one's influence the greater his life for good or evil. Let the chil- dren of the evil one plan for influence to do mis- chief but we as children of the king in this lesson will study how we make our lives count for the most possible for him. Two things are plain: First, we must *be* before we can *do*. No man yet poured water from an empty vessel. You cannot impart that which you do not have. Second, as far as the world is concerned "What we do is the measure of what we are." Blessings hoarded cease to bless even their possessor.

We study therefore, first, how to be and second, how to do. To either be or do we must pay the cost, so bow your heads to the first truth which is the central thought of this lesson that if we would bear much fruit we must first fall to the ground and die, and if we would draw men up we must first be lifted up ourselves. Read John 12:24-32.

HOW TO BE.

1. *Negative*.—Matt. 16:24.

1. Deny "unworldliness and godly lust," Titus 2:11, 12; Col. 5:24; I John 2:15, 16.
2. Deny "anything whereby thy brother stum- bleth or is made weak," Rom. 14:21.
3. Deny yourself of unnecessaries, Gal. 5:24; I Peter 3:3 etc.
4. Even necessities occasionally, I Cor. 7:5; Matt. 17:21.

2. *Positive*.—John 14:23.

1. Have faith in God, Mark 11:22, 23.
2. Put on Christ, Rom. 13:14.
3. Seek things above, Col. 3:1-3.
4. Walk in the Spirit, Gal. 5:16, 25.

All this of course involves the use of the means of grace, prayer, the word, the church, etc., as insisted upon in every lesson.